tt (3) But, if after the spirit has departed from them,
one shoves them together with a poker and burns them
to pieces, no one would say, thou offendest thy father, mother,
brother, sister, tutor or a Brahmana.
" (4) Spirit then is all this. He who sees this, per-
ceives this and understands this, becomes an *ativadin.* If
people say to such a man, thou art an *ativadin,* he may say,
I am an *ativadin* ; he need not deny it".

**Sections 23 to 26 give Sanatkumara's teachings on Bhuman, the Infinite.**

**Twenty-third section.**

c The Infinite (Bhuman) is Bliss. There is no bliss
in anything finite. Infinity only is bliss. This infinity,
however, we must desire to understand ".
" Sir, I desire to
understand it."

**Twenty-fourth Section.**

" (1) Where one sees nothing else, hears nothing else,
understands nothing else, that is the Infinite. Where one
sees something else, hears something else, understands some-
thing else, that is the finite. The Infinite is immortal, the
finite is mortal". " Sir, in what does the Infinite rest? "
( In its own greatness—or not even in greatness/'
" (2) In the world they call cows and horses, elephants
and gold, slaves, wives, fields and houses

greatness. I do not
mean this ", thus he spoke ; " for in that
case one being the
(possessor) rests in something else, (but
the Infinite cannot
rest in something different from itself)."

**Twenty-fifth Section.**

€t (1) The Infinite indeed is below, above,
behind, before,
right and leh—It is indeed all this. Now
follows the ex-
planation of the Infinite as the ' I': I am
below, I am above,
I am behind, before, right and left—I am
all this.
(2) Next follows the explanation of the
Infinite as
the Self: Self is belpw, above, behind,
before, right and left—